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DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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PRINCIPLE vs. POPULARITY,

A Sermon,

BY L. C. BROWNE,

Delivered at Cedarville Conference, January 30, 1834.

Have any of the rulers or of the Pharisees believed on him. John vii, 48.

The circumstances which called forth this inquiry were the following: Jesus having rendered himself obnoxious to the chief priests and Pharisees, by his teaching at the feast of tabernacles, they despatched certain officers to take him into custody. These officers returned without the prisoner, and when called to account for their neglect in not discharging their official duty, urged as their apology, that no man ever spake like Jesus. "Then answered them the Pharisees, Are ye also deceived?" And in order to convince them that Jesus was an impostor, they asked the question, "Have any of the rulers or of the Pharisees believed on him?" The cogency of this argument will be apparent when we consider the dignity of the characters here referred to—"the rulers and the Pharisees."

A ruler of the Jews was a civil magistrate, invested with judicial authority. It will be recollected that Moses, according to the advice of his father-in-law, created a number of judges to superintend the judicial affairs of the tribes, while journeying to Canaan; some of whom were to have jurisdiction over ten, some over fifty, some over a hundred, and others over a thousand. These judges were called *rulers*. A similar regulation existed in the days of Jesus; and of this class of men was probably Nicodemus, that "ruler of the Jews" who came to Jesus by night. These rulers were subordinate, one to another, according to the number over whom they judged—when assembled formed a part of the legislative council of the nation—and of course, in proportion to the magnitude of their offices, exercised an influence over the people, particularly the more unenlightened portion who were not accustomed to act upon their own judgment.

The Pharisees who are thought by the learned to have originated soon after the return from Babylon, were, in the time of Jesus, the most numerous, wealthy, powerful and popular sect in Israel, including in their number, perhaps a majority of the nation, and nearly all the rulers. Their denominational strength probably arose from their superior activity in proselyting. They had their synagogues established in almost every city, had their doctors deeply educated in the law, monopolized the temple worship at Jerusalem, and were esteemed by the people generally, the orthodox of the day.

These two classes, therefore, the rulers and the Pharisees, gave the principal direction to public opinion and public measures; and as Jesus taught a system of religion, which, whenever it should become popular, would supersede the then prevailing system, his enemies were fearful of his influence with the people; and having no better argument for rejecting him, urged the example of "the rulers and the Pharisees."

It may be observed, by acquainting ourselves with the history of the world, and by attentively studying the human character, in our intercourse with society, that whenever any revolution or reformation has occurred, in the government or religion of a nation or community, those who have enlisted in the measure, have generally been actuated by one of two motives: *principle*, or *popularity*. The multitude are, in this respect always divided into two classes. With the one, the inquiry is, "Is this proposed change in accordance with reason and equity—can I reconcile it with my understanding and approve it to my conscience—and does it promise to the public, an increase of freedom, of virtue or of happiness?" The question with the other is, "Does the individual who proposes this change, carry with him the wealth, the power, the influence, the learning, the respectability, the fashion, the glitter, the splendor and popularity of the world?" Or, in the language of the text, "Have any of the rulers or of the Pharisees believed on him?"

Another remarkable truth in relation to these things is, that every individual is apt to suppose the motive by which *he* is influenced, to be the ruling motive with people in general. Hence not only the followers, but the leaders also, in all revolutions in human society, have respectively partaken of these two characteristics: love of principle and love of popularity. The one has said, "I wish this measure successful, and, if I can win over to it, the thinking, the reflecting, the judicious, the reasonable and conscientious portion of community; and can convince mankind that the measure is of beneficial tendency, it will succeed. Truth and virtue will eventually prevail; for mankind, however blinded and corrupted by error and tradition, are naturally, rational and moral beings." The other has thought, "If I can enlist under my banner, the wealthy, the powerful and influential; and can persuade the public that the measure is to become popular, I shall have nothing to fear; for this motive is, in its influence, omnipotent. Men may say what they will of reason, principle and conscience—they are but names—the public mind always has been, and always will be governed in its operations, by the force of popularity."

There are then, in the human character, two leading motives which prompt to public action—principle and popularity. Which of the two is most noble, most virtuous, and magnanimous, I leave you to determine; while I will humbly attempt to show which has been and probably will be most successful; and which is the safest, as well as most laudable, to pursue as our guide

and monitor, on the stage of action, and in the event of any important emergency.

In so doing, we might, without impropriety, revert to that period, when the people of this now free and happy country were pining in colonial servitude, and bending beneath the yoke of monarchical oppression—when the iron hand of tyranny had fixed its withering and relentless grasp upon the liberties of the people, and subverted the natural and unalienable rights of man. We might transport ourselves, in imagination, into the halls, where were convened the master-spirits of the land, to consult upon measures of redress, after every form of entreaty had been tried, and every power of supplication exhausted. We might view the despondency that hung over them, laboring under burdens wrongfully and cruelly imposed, and grievous to be borne; and yet conscious that the oppressed weak were few in number, while the oppressors were numerous and powerful—that they were destitute of means, of arms and ammunition, while the enemy darkened, as it were, the ocean with her fleets, and rent the elements with the thunder of her artillery; and that in almost every nation of the world, the popular sentiment was, "Long live the king," and "Death to the rebel." We might then see the two characters, love of right and love of popularity—the one sitting mute and confounded as the guilty culprit at the bar of trial; while the other, arising, and in the triumph of principle soaring above the fear of power, where justice is at stake, exclaims, "There is a just God who presides over the destinies of nations; and who will raise up friends to fight our battles for us! The battle is not to the strong alone; it is to the vigilant, the active, the brave." "Is life so dear or peace so sweet as to be purchased at the price of chains and slavery? forbid it Almighty God! I know not what course others may take; but as for me—give me liberty or give me death!"

We might hear the voice of principle, on another occasion during the same trying period, when matters approached a crisis, and popularity had half concluded to repose in certain slavery, rather than struggle for uncertain freedom, breaking forth in the person of another patriot, and exclaiming, "Before God I believe the hour has come; my judgment approves this measure and my whole heart is in it. All that I have, all that I am, and all that I hope, in this life, I am here ready to stake upon it." We might then return to the present period, take a view of our national independence and prosperity, and ask the question, Which has triumphed, principle and freedom, or tyranny and popularity?

We might enumerate kindred instances in the history of nations, and dwell upon similar triumphs, where freedom, the sacred birth-right of mortals, has struggled with oppression. But it is the business of this place, the occasion of this day, and the object for which we are assembled, to gather information on those points which relate more directly to morality and religion.

Let us, then, in the illustration of this subject,

go back into eighteen centuries of perished time, and take a view of the circumstances in which originated that system of religion, a profession of which is now so popular in every enlightened portion of the world. It was in the rugged hill country of Judea, and the humble village of Bethlehem. It was at the dead of a winter night. The shepherd watched his flock in quiet on the plain—the perennial forest slumbered on the snow-clad hill of Olivet, and silvery Kedron rolled in silence through the valley. The queen of heaven, in her silver chariot, rode through her starry empire in unclouded splendor. A solemn stillness brooded o'er the scene, as if to prepare the mind for the contemplation of something new and glorious! Behold and listen! A form descends, clothed in vestments fairer than the radiance of noon, and proclaims in accents softer than the voice of melody, "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people." "And suddenly there was with the angel, a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men." These were the tidings that ushered in the Reformer of the world, and such the principles he was to inculcate.

Was his system popular? Humility of mind, peacefulness of life, equality of rank, and purity of character, were his primary injunctions; while, on the one side, was the haughty and aristocratic Jew, and on the other, the proud and belligerent Greek—before him was the lewd and filthy Gentile, and behind him, the dishonest and hypocritical Pharisee. Did he come in splendor? A manger was the humble couch on which reposed the infant Reformer; and the utensils of a carpenter the insignia of his parentage. Did he draw his followers from the halls of learning and the families of the opulent? The fisherman from his boat, and the publican from the receipt of custom, were the humble converts, with whose assistance he was to pioneer the reformation of the world. What measures of popularity did he pursue? Did he court the influence of the great? At the juvenile age of twelve years, we behold him in the temple disputing with the learned doctors, refuting their traditions and exploding their Pharisaic system of theology.

The principles he taught were such as recommend themselves to the approbation of every unprejudiced mind. All who listened candidly, were astonished at his powers, struck with the pertinency of his rebuke, and convinced by the clearness of his reasoning. But in regard to acknowledging his mission, and avowing his principles, the world was, as usual, divided into its two classes. Sincerity and principle said at once, "His words and works prove him the Messiah, and we will follow him through peril and persecution, in the regeneration of the world." What did popularity and interest? Acknowledged his authority as Messiah, "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him:" yet stole away by night to solicit his instructions, lest being seen, it might impair his good standing, for he (remember) was a ruler. Avarice came to him and inquired, "Good master, what good thing shall I do that I may have eternal life?" Jesus rightly estimating the character and motives of the inquirer, answered, "Go and sell that thou hast, and give to the poor, and come and follow me."

No reformation, in the history of the world, was ever commenced under circumstances apparently so inauspicious, or prosecuted by an individual so little solicitous to secure the patronage of popularity. And yet his doctrines were daily spreading and gaining strength among the people, inasmuch that the populace became alarmed and sent officers to arrest him, who, instead of discharging their duty, became his con-

verts. What could be done to check the spread of that heresy which appeared, in its onward progress, to menace destruction to Pharisaism? In vain they sought to refute his principles, entangle him with knotty questions, or induce him to commit himself, by uttering treason against the government of Caesar. At length hypocrisy, in the garb of dissembled friendship, and with the kiss of feigned affection, betrayed him into the hands of those who sought his life.

He was brought before the bar of trial, where popularity chanced to sit as judge. He acknowledged that he found no fault in the prisoner, and sought to release him; but the popular cry was, "Away with him! away with him! crucify him!" The conscientious governor, therefore, having washed his hands, in token of his exemption from the charge of shedding the blood of innocence, delivered Jesus to be crucified, and released to the people a murderer—one who had headed an insurrection of the rabble and imbrued his hand in the blood of his fellow-citizens.

Such was the influence of popularity, at this time, that even Peter, who had been the first to acknowledge the Messiahship of Jesus, "Thou art the Christ, the Son of the living God"—who had received the surname of Cephas, which is a stone, and the promise, "Upon this rock will I build my church and the gates of hell shall not prevail against it"—and who had expressed the determination, "Though I should die with thee, yet will I not deny thee"—even Peter was heard to say, "I do not know the man!" And to remove all suspicion of having been with Jesus, he confirmed the denial with an oath. The victim was conducted to the hill of Calvary, suspended upon the cross, pierced with nails, transfixed with spears, fed with gall and vinegar, and crowned with thorns. The work of cruelty was completed, and the sufferer ejaculated, "It is finished."

And now for the triumphs of popularity. Where is now that humble Nazarene, who dared to arraign the priests and elders of the Jewish synagogue and sanhedrim as hypocrites, the Pharisees as a generation of vipers, and pronounced his benedictions on the poor, reviled and persecuted—who refused the diadem of royalty the people would have placed upon him, and ate with publicans and sinners—and who prophesied of the ancient and splendid metropolis of Judea, "There shall not be left one stone upon another which shall not be thrown down?" He slumbers in the sepulchre of Joseph of Arimathea, a band of soldiers guard the entrance, and his followers are dispersed in terror, and concealed in glens and caves upon the mountains.

Is this to be the end of Christianity? Is popularity thus to triumph and truth to be defeated? Her voice had gone forth to the world and soon found its way to the conviction of the understanding, the warming of the heart and the enlisting of the feelings. Her sacred light soon shone upon the giant mind of a Saul of Tarsus, as he journeyed with his credentials of persecution—he resigned his title to popularity, became a convert to and a minister in the Gospel of a crucified Redeemer—encountered the persecutions of the Jew, the scoffs of the Gentile, the dangers of the wilderness and perils of the ocean, in propagating the good news; and we behold the system of the despised Nazarene, in after ages, spreading itself among the nations of the earth, and kings and emperors bowing to its influence. Not that Christianity has ever derived any advantage from the patronage of royalty; for every imperial diadem that has been forced upon her head, has proved like that her ancient persecutors placed upon her author—a crown of thorns. But we behold so great a revolution in the public mind in favor of Christianity, that instead of the real believer concealing his sentiments, for fear of losing popularity, we see the

the hypocritical pretender advocating it, for the very object of securing popularity.

But how is this? Why has Christianity been thus triumphant and successful? Simply because its principles are rational and divine—because it is truth, and truth will prevail. We have, then, in the rapid and extensive spread of the religion of Jesus, a signal instance of the certain triumph of truth and principle over the opposition of prejudice and popularity. But it may perhaps be objected that this victory was not achieved by the simple force of truth and reason on the human mind—that the supernatural power of Deity was enlisted in its behalf, in the workings of notable miracles.

Let us then descend to the period of an event, next in importance to the introduction of Christianity, and which transpired after the age of miracles had gone by—the event of the Protestant reformation. In the beginning of the sixteenth century, Christianity had reached its nadir of corruption. The Bible existing only in the dead languages, and consequently inaccessible to the common people, every dogma which priestcraft found it expedient to impose, was received as of divine authority. The Pope declared himself sovereign of the world, gave his subjects liberty to make war, without provocation, on all portions of it not inhabited by Christians; and to treat the conquered inhabitants as brutes of the forest.

The clergy indulged, almost universally, in the most profligate course of life—the most absurd and revolting doctrines had become established in the church—and yet the people sat quietly under these abuses, for whoever dared to raise a voice against them, was in danger of the inquisition, which had become established in the twelfth century. Then was the doctrine of purgatorial, and even of eternal torments, popular. So was the custom of auricular confession, and even that abominable traffic, the sale of indulgences. Men were taught that for the sum of twelve pence, they might redeem the soul of a father from purgatory; and for as many shillings they could purchase the liberty of burning a neighbor's house—the sin not being imputed but cancelled by the supererogatory merits of the saints or the vicarious suffering of Jesus! It was an age of learning, and there were doubtless sagacious individuals who saw the fallacy of these impositions; but they held their peace because these things were popular.

At length there arose a Luther, a man of strong discernment, of conscientious integrity, of fearless perseverance, and happily for after ages, a stranger to the bias of popularity. He saw, detested, exploded these corruptions, and published their refutation to the world. His writings were received with eagerness and read with attention, and most of the enlightened undoubtedly approved their spirit. A part of his countrymen became his colleagues in the work of reformation. Others waited to see if "any of the rulers or of the Pharisees believed on him"—if the crowned heads and dignitaries of Europe were likely to become his converts.

To speak against the supremacy or infallibility of the Pope, or the purity of the church, was, at this time, the most unpopular thing a man could do. Yet from the undaunted firmness and untiring perseverance of this reformer, the principles of his reformation soon overspread Germany and England, extended in considerable degree into Spain, France, Italy, and the Northern countries, were brought by the early emigrants to the American shores, are still diffusing their leaven, into the institutions of our country, and may be seen in the spirit of inquiry which now pervades the public mind. Here, then, we have a most memorable instance of the power of principle without the aid of supernatural energy, prevailing against the barriers of popularity.

But we may bring the illustration of this sub-

ject nearer our own time and apply it to our own circumstances. There has been a controversy pending in our own country, for the last half century, whether many of the dogmas our Puritan ancestors imbibed in the land of their oppression, and transplanted to the soil of their adoption, are truths of the Gospel, founded in reason and revealed in Scripture; or the remnants of those unreformed abuses which crept into the church during the ages of its darkness.—Whether the Divinity we worship is a tyrannical triumvirate, a part of mankind the favorites, and the rest its victims, destined to endless torture; or whether "our God is one Lord," the common Father of mankind, we the brethren of the same family, and heirs of the same inheritance of immortality and bliss beyond the tomb.

The first who dared, upon our shores, publicly to advocate the latter views, were derided, persecuted, and even assaulted in the pulpit. Yet these same views, in that same vicinity, are now respected and even popular. They are still being actively promulgated to the world, and thousands of the enlightened and benevolent are embracing them. Many are exerting their means, their influence and their talents, for their propagation. Others are hesitating—waiting till they shall become entirely popular—till some of "the rulers or of the Pharisees" shall engage in the reformation. When these views shall become general or popular, they will level down the distinctions of *Pharisee and publican*; or, in more modern phraseology, of *saint and sinner*—establish an equality of feeling and teach mankind that they are fellow-sinners, included in the same condemnation, and alike the subjects of the same great redemption.

Of the ultimate success and triumph of these principles, which find a response in every benevolent bosom, we will not invidiously prophesy; but we may venture to say of them as said Gamaliel, eighteen hundred years ago; "If this counsel, or this work, be of men, it will come to nought; but if it be of God, ye cannot overthrow it." What then, is the laudable and expedient course to pursue upon the subject? To go with the multitude, right or wrong; or to follow the convictions of the understanding and dictates of the conscience—to act from principle or popularity?

In regard to the two characters founded upon these two principles of action, you may observe the following particulars: The one is always guided by the same standard—truth and justice; while the other is just as ready to pursue the wrong as the right course, to do evil as good, provided it be popular. The one has always openly avowed his sentiments and endeavored to establish them; while the other has whispered them in secret, or breathed them but in silence. The one has been the leader and promoter of reformation in the world—the other has been but the follower or opposer. The one has been respected, even by his enemies—the other has been despised, even by himself. The one has succeeded and come off triumphant; while the other has been mortified and disappointed. The one has received the blessing and honor of posterity; while the other has incurred its reproaches and contempt.

And whenever, in our intercourse in life, we find an individual who acknowledges his approbation of a measure, but refuses to act upon it because it may be unpopular, we may conclude that had such individual been cotemporary with Jesus, heard his teachings and witnessed his miracles, he would have been one of the first to inquire, "Have any of the rulers or of the Pharisees believed on him?" and his voice would have mingled with those who cried, "Away with him, crucify him!" Had he lived in the age of Luther, instead of being a companion in the work, he would still have said *mass*, counted his beads, performed his confes-

sions, and repeated his *Ave Marias*. And whatever controversy may be pending in his own time, if he act at all, he will be most sure to act upon the wrong side; for truth, at its introduction, where error has been long established, has always been unpopular.

Such, however, is the advancement of intelligence at the present age, and particularly in our own country, that he whose course is onward and undeviating, will soonest attain the object of his pursuit, even if that object be popularity. His independence will be respected, even by those who differ from his views; while he who dissembles to suit the views of all, will be by all distrusted. The time is come when the firm and conscientious arise to confidence and distinction; while the vacillating sycophant sinks to merited oblivion for his want of independent principle. And whenever we hear an individual complain that in these times, and in his particular avocation, it is impossible to be patronized and respected by avowing his sentiments, by walking in the path of principle—in short, by being an honest man; we may rest assured that he who makes the remark has never tried the experiment of honesty.

Let us therefore follow wherever principle and duty call, without regard to ruler or to Pharisee; seeking no smiles and fearing no frowns, but those of conscience and our God. Let the same spirit which armed our patriotic ancestors to resist gigantic power, in the usurpation of their heaven-born rights—which enabled Jesus and his early followers to contend against the prejudices of Jewish form and Gentile idolatry—which inspired the Protestant reformers to brave the thundering anathemas of Papal power—characterize our course; in upbuilding the cause of truth and righteousness; leaving to Providence the consequences, and the same success will crown our efforts. The night of discouragement may hang over us for a season; but the sun of triumph will eventually dawn, and bright will be the morning.

Utica Magazine and Advocate.

[From the Herald of Truth.]

MINUTES

Of the Proceedings, of the Chautauque Association of Universalists, for 1835.

The Council of this Association convened at Lodi, Cattaraugus county, on Wednesday morning, August 26, according to previous appointment; and after prayer by Br. Miles, was organized, by the appointment of Br. S. MILES, Moderator, and Br. L. PAINE, Clerk.

Appointed Brs. R. Eldrid, Hall and P. P. Fowler a Committee, for arranging the public services, and Brs. J. E. Holmes, S. Adams and J. Babcock a Committee on requests for letters of Fellowship and Ordination.

Received the Report of the Committee of Discipline for the last year. No cause of complaint. Brs. J. E. Holmes, R. Eldrid and H. Goodrich, Committee of Discipline for the ensuing year.

Appointed Brs. J. E. Holmes and P. P. Fowler, Preachers, and J. T. Ecker and R. Eldrid, Laymen, delegates to attend the New-York State Convention, at Auburn, in May, 1836—Brs. H. B. Torrance and H. P. Benton, substitutes for the lay delegates.

Whereas, some of the Societies within the original limits of this Association, would be better accommodated by uniting with the Allegany Association—therefore,

Resolved, That a committee of five be appointed to designate boundaries between the two Associations, Brs. A. Sprague, D. Allen, S. St. John, L. Vinton and A. Daggett, were appointed said Committee. The Committee reported to recommend to the Societies in Cattaraugus county, except in the towns of Dayton, Persia and Perrysburgh, to unite with the Allegany Association, if agreeable with their wishes. Report accepted.

Appointed Br. J. E. Holmes Standing Clerk, of the Association, in the place of Br. W. E. Manly, removed from the limits of the same.

Whereas, in the opinion of this Association, Churches and Societies constitute the first or primitive bodies of the Christian community, and have the exclusive authority, under the great Head of the Church, to appoint their own officers, judge of the qualifications of their ministers and pastors, and arrange their own discipline; and that the Councils for the regulating of these things emanate directly from those bodies and consist of delegates immediately from them; that Associations, growing directly out of the Societies and Churches, consisting of pastors of their choice and delegates from among themselves, are the only legitimate bodies for that purpose: that State Conventions, being a body more remote from the people in their primitive capacity, consisting of delegates from the Associations, were never designed nor organized for such purposes, but only as a centre of union and fellowship from the various Associations, for their own order and convenience—as constituting a kind of court of appeal, in case of dissensions between a Society and Church, or an individual and an Association—therefore,

Resolved, unanimously, That the general Convention of the State of New-York, in granting letters of Fellowship to candidates for the ministry, and as a Convention conferring Ordination, transcends the limits of its authority, and assumes a right which was never designed to be, and never could be legitimately granted.

Resolved, That our delegates, appointed to attend the State Convention, be instructed to use their influence to do away the practice, so replete with disorder, if not with disunion.

The Committee on requests of Fellowship and Ordination reported in favor of granting letters of Fellowship to Br. Levi Harris, of Springfield, Pa. and Br. Phillip P. Fowler, as preachers, of the gospel. Report accepted.

Voted, That when this Association adjourn, it adjourn to meet at Warren, Warren county, Pa. on the fourth Wednesday in August, 1836.

Voted, That Br. J. E. Holmes prepare the Minutes of this Association for publication in the Magazine and Advocate, and in the Herald of Truth, with a request that they be published in the other Universalist papers in this State.

S. MILES, Moderator.

LINUS PAINE, Clerk.

[For the Remarks, attached to the above Proceedings, see 1th page.]

South Carolina Convention of Universalists.

The annual meeting of this Convention is appointed to be holden at Harford Meeting-House, in Newberry District, S. C. on the Friday, before the first Sunday in October next, the 2d day of the month. Services may be expected three days in succession. Sunday is appointed for the celebration of the Communion. The place of this meeting is three miles south of the Court-House, convenient to approach in every direction; and as it is centrally situated, we hope to meet a general attendance of our brethren and friends from all the adjacent districts; and it would be extremely gratifying if we could be favored with the services of some of our ministering brethren from other States. Strangers will find a cordial reception among our brethren in the neighborhood of the Meeting House.

ALLEN FULLER,
Clerk of the Convention.

Connecticut State Convention of Universalists.

The Connecticut State Convention of Universalists will hold its annual session in Barkhamsted, Conn. on the 2d Wednesday and following Thursday (14th and 15th) of October next.

M. H. SWINN,
Standing Clerk.

FANATICISM.

Most of our readers have doubtless read or heard of the celebrated Edward Irving, and of the pretension of his followers to the gift of "Tongues," &c. The following startling scene, occasioned by these wild enthusiasts is detailed by Mr. Colton, from his own personal observation, in his "Four years in Great Britain."

Friendly reader, just think for a moment, how many instances might be selected from modern revival scenes which would fall little short of the following in extravagance, and many that would exceed it altogether in its fatal consequences. And yet our revivalists would pronounce the Irvingites enthusiasts, fanatics, madmen!

In the overwhelming excitement which spread through the assembly, we have conclusive evidence of the power of sympathy, and a development of the great secret by which an artful revivalist can move his auditors at will. Br. Street's Mirror of Fanaticism will present many apt illustrations of this, in the career of the notorious Burchard.

The description of the Miracle which immediately follows the preceding, we must omit till next week. P.

The Tongues and a Miracle.

In December, 1832, while I sat attending on divine service in the church of the Rev. Mr. Blunt, Chelsea, and the clerk was reading one of the lessons of the day, I was startled by what seemed to me a sudden and violent transition of the reader's voice and manner from his previous unimpassioned tones, and not inappropriate elocution, into an elevated, loud, and astounding cry of alarm! In a moment the whole congregation were upon their feet, myself among the rest—all so quick that I did not observe the motion, nor could I have believed it, but that I saw them and felt myself to be standing. What could be in the man?—thought I. I looked at him, and his head was turned over his right shoulder, his face lifted towards the ceiling, and a continuous stream of the most startling and alarming exclamations seemed to be pouring from his lips, in a perfect and overwhelming torrent, in the sharpest explosions of the highest falsetto, or scream, and with all the power, of which the vocal organs of man might be supposed capable. All eyes were directed to the same quarter with his. Is it fire? thought I. I could see nothing of that, nor did the alarm seem to be of that import. The congregation hustled, the screams of woman and children burst upon the scene, and the louder calls of men here and there intermingled and seemed to be demanding no one knew what—the startling and alarming voice of the chief speaker still above and distinct from the rest, drowning the general confusion and uproar, sharper and louder still, more earnest and impetuous, and still more alarming. What could it be? I thought he seemed to see a vision—that he imagined the opening of the final judgment scene! And all this was merely the enactment of the moment, and still continuing. The uproar, and the screams, and firmer call from the voices of men, increased. Women sunk down and fainted in different parts of the church, and some rushed out into the street. The eye of the reader was still fixed in the same direction, and all this while I had imagined the alarming voice was his. But in looking for what he seemed to see, I discovered a man, apparently perched on the seat, with extending and brandishing arms, on the readers right in the gallery, his visible organs of speech hard at work, and thereby demonstrating, that he was taking a conspicuous part, and was not unlikely the author of this uproarous scene. As soon as the affrighted gentleman near him had recovered sufficiently to think what could or ought to be done, a few hands seized upon the noisy stentor, and began to perform the office of ejecting him from the church. But nothing daunted, he screamed and roared, the louder, and threw his hands and arms, like a maddened and exasperated pugilist in every direction, to sweep his circle clean; still pouring out his astounding cries. He was soon, however, in the hands of

some men stouter than himself, who bore him along through the frightened crowd, as fast as was convenient; but by means of his own determination not to obey their motions, that was slow enough. He endangered all the heads and bonnets not a little that lay within the sweep of his arms, in his unwilling progress towards the door, and through the whole length of the church; still crying out with greater and almost expiring effort. A more frantic madman, I should imagine, hardly ever exhibited a more frantic spectacle. And when passing the end of the gallery, where I happened to be, his cry was—"Judgment! judgment! Judgment!" continuously, with all his powers, till he was out of the church, and I heard him in the street.

He was a good-looking man, well dressed, and wore spectacles. When he was fairly ejected, the congregation began to try to be composed. Some sat down, many went out, and the ladies and children, leaning and hanging on their parents, husbands, or brothers, left the church in no inconsiderable numbers. Some were too weak to go, and water and resuscitating drugs were brought to revive them. As fast as they recovered they retired. The service was resumed, every one in fear of faintings and hysterics. And they were not long disappointed, before a genuine and startling hysteric cry burst from a woman in the gallery, and she kept it up, though not so loud as the madman, yet scarcely less to the discomposure of the congregation, till she was fairly clear of the church. The sympathies of the assembly by this time were so completely beyond control, that a person of weak nerves could hardly endure the state of apprehension that pervaded the common mass. The least system of fainting, and they were unfrequent, became startling. In the middle of Mr. Blunt's sermon, another voice suddenly broke out from below. It proved, however, only another case of hysterics, and the woman was carried out. But the effect of it was frightful, when one looked upon the assembly, and saw so many faces whitened with fear. Not five minutes after, a young woman, directly behind me, fell into hysterics, and was carried out. And really, it seemed for the moment, that the whole congregation, men and all, would go into hysterics. There were only three palpable cases however. But there were very many apparent attempts at it. In the confusion of the first scene, after the author of this mischief was out, and before the people were seated, I perceived a lady by my side, pale and trembling, whom I thought I ought to know. She seemed to have come to me for protection. But her countenance was so entirely discomposed, although I was well acquainted with her, I was obliged to think hard before I could recognize her. "This is quite frightful, indeed madam," said I. But the poor thing could not answer. She nodded assent, and tried to smile, but with an ill grace.—Next I perceived her brother stood by her side; and I said—"I am glad you have such good company."

And what was all this? Why, it was a very benevolent attempt to edify us with an example of the "Tongues!" He was a clergyman too, of the Church of England. And the fellow had been so shrewd in his calculations, and knowing the lessons for the day, that he interrupted the reader in the midst of the 23d chapter of the Acts; so that when order was restored, and the service resumed, what should come first upon us, but this: "If a spirit, or an angel hath spoken to him, let us not fight against God." And thus this speaker of "unknown tongues" had his seal and "confirmation strong as proofs of holy writ."

This poor, deluded man was retained in custody, brought to examination on Monday, and being convicted under the statute against brawling in churches, was committed, as I understood, for want of bail.

The young man had been attending that morning on the enactments of the Rev. Edward Irving, and as would seem, had become infected. Afterwards heard, that he proved to be thoroughly deranged, and that the calamity had plunged a respectable family and their connections into the deepest affliction.

THE PEACE OF GOD.

"Acquaint thyself with God and be at peace."—BIBLE.

These words must have been addressed to a sinner, and therefore by cultivating an acquaintance with the Deity, the sinner might be at peace. All the reason the sinner is not a saint, is because he is ignorant of the character of God. Let him obtain a knowledge of God's true character and he will at once be happy—his peace will be like a river. This is the case, because "God is love"—"he is good and doeth good"—"his tender mercy is over all his works"—"he will have all men to be saved and come to the knowledge of the truth." Thus, the nature, attributes and purposes of God are wisely calculated to inspire every mind that becomes acquainted with them, with 'peace and joy,' and patient resignation.

But upon the supposition that God is such a being as the popular creeds of the day represent him, would an acquaintance with him be likely to increase the sinner's peace of mind? No; the more he became acquainted with him the more miserable would he be, till his wretchedness was augmented to infinity. This must be true, for Finney, Burchard, Knapp, and a number more, who pretend to Divine inspiration, have said that "If an ungodly sinner could see God and know his character, this sight and knowledge would constitute his infinite misery." This assertion would be perfectly reasonable and true, if the God they speak of was the true God. But we rejoice in the belief that such men are false teachers"—slanderrers of God. Herald of Truth.

RELIGION IS LOVE.

Religion is the exercise of love in the heart—so that it shall have dominion over the whole man. "The law of heaven is love;" and he who has this love shed abroad in his heart will find the effects of genuine revival within. No matter in what denomination he may be found—or whether he belongs to none whatever. No matter whether he be in a crowded popular assembly, where a privileged community meet to worship God in a splendid temple—or in the solitary valley—on the misty mountain top, or by the winding stream,—

"In the void waste or in the city full."

It is the same. Love is always working good—and always will be. It is an active, warming, energetic, glorious and heavenly principle. It will triumph over all that opposes it—and bring every intelligent creature of the Most High "to glorify God and enjoy him for ever." The Lord by his spirit lead us into the enjoyment of this religion continually—the religion of Jesus, who loved the world and gave himself for it—and who requires this same trait in all who profess to be his followers here below.

N. H. Universalist.

VICTORY OVER DEATH.

The prophet Isaiah, in speaking of the blessings which God will ultimately confer upon his children; says "he will swallow up death in victory." The apostle Paul declares the same when he says, "the last enemy that shall be destroyed is death;" and again "then shall be brought to pass the saying that is written, Death is swallowed up in victory." All this shall be done by that power of God manifested in Christ Jesus. He will DESTROY DEATH! Is this true? If so, will eternal death remain for any one of the human race? Answer this in the affirmative, who can.

N. H. Star.

MESSENGER & UNIVERSALIST.

SATURDAY, SEPTEMBER 19, 1835.

SAGE QUESTION.

"If God, for wise and holy purposes, permitted sin to enter and to operate in this world, that all might be overruled for the manifestation of His glory, where is the inconsistency of its existing throughout eternity, and of its being punished forever in the persons of those who have died in the love and practice of iniquity?"—*Edinburgh Theol. Mag.*

Such, if I mistake not is the strong hold of the doctrine of endless misery. It seems to be regarded as an impregnable fortress. But let us try for a moment the strength of the position. It is conceded then on all hands, that God for wise and holy purposes permitted sin to enter and operate in this world that all might be overruled for the manifestation of his glory. But how does it thence follow that sin may be permitted to exist forever? Has the conclusion the remotest connexion with the premises? If the principle of reasoning may be legitimately and safely adopted, that since sin existed in this world, it may, and probably will exist forever, there are many other conclusions which I think may be drawn which will contradict most of the great doctrines of revelation. I will mention a few.

1. If God, for wise and holy purposes, permits his saints to sin here in this world, that it might be overruled for the manifestation of his glory, where is the inconsistency of their sinning throughout eternity?

2. If God, for wise and holy purposes, permits his saints to be afflicted and in sorrow here in this world, that it might be overruled for the manifestation of his glory, where is the inconsistency of their continuing to be afflicted throughout eternity?

3. If God, for wise and holy purposes, permitted death to enter and operate in this world that it might be overruled for the manifestation of his glory, where is the inconsistency of its existing throughout eternity?

Will some of our religious opposers who feel that the question at the head of this article is unanswerable, be good enough to furnish answers to these three. Perhaps they may learn that their favorite argument, is, after all, a two edged sword. S.

OLD UNIVERSALIST BOOKS.—No. VIII.

"LETTERS ON EDUCATION; with observations on Religious and Metaphysical subjects. By Catharine Macauley Graham." London, 1790—8vo. pp. 507.

This book consists of three parts; the first and second are devoted to the subject of education, and in the third the following matters are attended to: The origin of evil—the unlimited power and perfect benevolence of God—arguments for the belief of a future state—the doctrines of free-will and moral necessity, etc. The following is an extract from the preface to the work:—

In endeavoring to establish an opinion of the perfect equity and goodness of God, some censure must fall on those principles of religion, and those modes of faith, which represent him as partial in the distribution of reward and punishment. But as the author has never gone out of her way to attack the religious opinions of others, nor has made use of any harsh expressions in her animadversions, she has a right to expect the same mildness and candour from those who may differ from her.

The following passages clearly evince, that the authoress rejected the doctrine of endless punishment, and embraced the glorious sentiment of universal reconciliation to God:

On this survey of the animal œconomy, we find sufficient reason to conclude, that God is the indulgent father of the universe; and as his attribute of omnipotence is displayed in such a manner as to produce conviction on the mind of every accurate observer of the phenomena of Nature, is it rational to agree to any other conclusion, than that evil was intentionally mixed with the draught of life to produce good, and that good not being universally experienced in this life, it is to be expected in a future state of existence?

In him [God] there is no variableness nor shadow of turning—and the reason is plain, for

through all the wide extent of possible differences, there can be but one best; and that one best will be perceived by infinite intelligence, and become the permanent election of infinite wisdom. The subjection to this necessity, is the peculiar glory of the divine character.

Demerit arises from such a depraved use of the creature's powers, as disables him from partaking of the happy consequences which accompany the progress of virtue. And as the perfect benevolence of God will not suffer any of his creatures to sink into an eternal abyss of depravity and corruption, he has caused punishment to be necessarily annexed to a flagitious conduct, and to arise out of the natural consequences which attend a depraved volition, and its correspondent action.

Punishment, however sharp and terrible, when used as a corrective, completely squares with human ideas of perfect benevolence and wisdom. But let those who allow that these glorious attributes are inherent in the divine character, reconcile in a satisfactory manner to such attributes, the inflicting infinite punishment on finite transgressions; and this, on a principle of justice, arising from the abuse of a faculty, which in the nature of things it is impossible for an imperfect being not to abuse.—One of the most popular objections which lie against the doctrine of moral necessity is, that it cannot admit of infinite punishment; but the same objection will, on a candid view of the question, be found to lie against the doctrine of philosophical liberty.

This is so apparent, that infinite punishment seems to be given up by the disputants on either side of the question, and to be considered as a figurative image of long and inexpressible sufferings. Indeed the admitting such an eternity of torments, as is contended for by some religionists, instead of serving as a wholesome corrective to the natural incentives to vice, fills the mind with a horror which obliges it to turn from such a subject of contemplation; and it is so repugnant to all the sentiments of the species, that it either deprives men of their reason, or leads those who are incapable of forming any system of belief for themselves, to conclude, that they have been deluded with groundless terror, and thus to fall into a scepticism so entirely opposite to a religious fear, as even to reject all notions of a future state of retribution.

I must here be allowed to remark, that there is no necessary affinity between a rejection of the doctrine of future punishment and "a scepticism entirely opposite to a religious fear." But this is not a proper place to argue the point. The sentiments of the following extract are so just in themselves, and so happily expressed, as to justify us in presenting them to the reader without a word of apology for the length of the citation:—

It is much to be lamented that Christian teachers often debase the intrinsic value of virtue, by representing vice as a thing rather profitable in itself, and to be rejected only on account of the penalties which are annexed to a disobedience of the laws of God. This encourages a slavish servitude on the ruins of a generous fealty, leads mankind into a mistake on the principles of a worldly interest, induces a sordid traffic of delivering up the goods of the body for the sake of the soul, and represents the fountain and the source of all felicity as a master, who expects the sacrifice of some of the real objects of happiness, as a necessary attainment of a future good. But this is not the voice of reason or of scripture. "My yoke is easy," says the Messiah; and the reason is plain; for the empire of religious sentiment, and the empire of reason, is the same. They both emancipate us from the most abject, the most ruinous, and the most painful of all servitudes; that servitude which attends the dominion of the passions, and subjects our reason and our interest to their overbearing rule.

It has often been said, that some of the most devout people, are the most addicted to the gross-est interest of self. This, if true, must undoubtedly arise from the sordid nature of that allegiance which they pay to the Deity, and from the false conceptions they have entertained of the generous principles of his service. I must acknowledge, that I have often heard with regret some very moral and religious people declare, that if they had been assured of the positive mortality of their nature, their lives would have been directed by a contrary rule. Thus, if by such a persuasion they had gained a liberty from the restraints of religion, they would have followed every perverse motion of their will; and found to their cost, that their liberty consisted in the being kept in a continual subjection to their passions, and the being imposed on in their most important choice. For what do the severest restraints of religion lay on us, but that which the dictates of our reason ought to render agreeable? To do justice, to love mercy, and to walk humbly with our God: are principles on which the essential part of rational religion and rational morality are founded, and ought to meet with the concurrent testimony of every well regulated mind. It is beyond a doubt, that the virtuous affections duly established in a rational creature are the only means which can procure him a constant succession of mental enjoyments; and therefore they are the only means which can procure him a permanent happiness. To this truth, let those bear witness who can remember the condition of their minds under a lively affection of a chaste and a well regulated love, of gratitude, of bounty, of generosity, or of pity; and can remember it also in the opposite condition, under the hateful and painful affections of lust, envy, anger, and revenge. If any one can doubt that sobriety, temperance of all kinds, and moderation, are the best means to preserve the pleasures of an uninterrupted health and correspondent pleasing sensations; let him compare his corporal and mental faculties as they were enjoyed under the peaceful reign of virtue, to the lassitude, the satiety, the universally painful sensations which follow gluttony and debauch, and the wild uproar of riot and misrule.

The royal preacher very justly says of wisdom, "Her ways are ways of pleasantness, and all her paths are peace;" and those who have a sufficient depth of reflection to discover the superiority of happiness which lies on the side of those who regulate all their affections by the unerring rule of this divine monitor, to those whose conduct is governed by the capricious tyranny of the passions, will acknowledge that the calm sunshine of a life well spent, is a very advantageous exchange for the dazzling gleams of a prosperity purchased with the sacrifice of all which can be deemed excellent in a rational agent.

We shall embrace a future opportunity to furnish additional extracts from this valuable and well written book.

A. C. T.

A MAN WITHOUT A SOUL.

A few weeks since, Rev. Mr. B. of Ohio, rode a few miles from home for the purpose of preaching a sermon. Among his hearers was a Mr. H., a professed Universalist. On returning homeward either accident or inclination brought them together. Mr. H. expressed his dissatisfaction with the sermon—did not like those ministers that send men to hell. Our object, said Mr. B., is not to destroy, but to save the soul. The soul! retorted Mr. H., the soul! We have no souls! No soul? rejoined Mr. B. gravely. Well I have seen some men who I thought had very small souls, but you are the first man I ever saw who had no soul! It is scarcely necessary to add that the soul-less man was silent.

Remarks.

The above paragraph was cut from the editorial columns.

of the Cincinnati Journal, by a friend of ours. By the soul we suppose the writer means that principle in man which survives the grave, and is destined, even on his own views, to exist through the countless ages of eternity, either in happiness or misery. Now a moment's reflection will show the writer's culpable ignorance, or consummate knavery. The grand distinguishing feature in Universalism, over all grades of infidelity, from the annihilation of a world, or of all intelligencies; up to the most liberal view of a partial salvation, is, that it contends earnestly and unhesitatingly that the immortal spirit of every intelligent creature—that bright emanation from the Deity himself—shall live on co-extensive with God's own unending existence; and that so far from being unchangeably fixed in a state of eternal sinning and imperfection, every son and daughter of Adam shall be purified, sanctified, and rendered meet for the presence of God and the angels of heaven forevermore! And still the writer of the above could make his Universalist say "we have no souls"! Shame on the professing christian who can resort to so mean an act to work a prejudice against his fellow travellers to eternity! P.

A CORRECTION.

A most egregious error occurred in the article headed, "Old Universalist Books, No. 4," inserted in No. 43, Aug. 22, of the Messenger. How, or in what way it was overlooked, or what were our special engagements when it went to press, we cannot now say, (we have no recollection of reading it in proof,) and it matters little—it is quite sufficient that the blunder is there staring us full in the face.

Will the reader take the trouble to refer back to the article, ("Old Universalist Books, No. 4, Aug. 22," and read so far in the second paragraph as the close of this sentence—"and if ever a poor sinner received a gentlemanly castigation, Mr. Mason had abundant reason to be acquainted with the fact!"—and then peruse the following. He will thus have the article entire and in its proper arrangement.

"I shall make no farther use of this Book at present, than to quote the following paragraph:

The author of the Appeal begins his second chapter, saying, "I shall here present my reader with a quotation from Mr. Relly's book of Union, a very striking one indeed! it contains, I think, the most unparalleled absurdity, shocking perversion of the meaning, and the most licentious comment that was ever put upon the word of Scripture: the apostle saith, according to Mr. Relly's quotation, that God hath given us eternal life, and that this life is in his Son; and that he who believeth not this record, hath made God a liar: from whence, saith Mr. Relly, it is plain, that he, who believeth not, hath eternal life given him in the Son of God, as fully as him who believeth. page 7, 8."

Now where is the absurdity, the striking perversion, and licentious comment, the most so, that ever was put upon the word of scripture? I say, where is the ground of such a charge, except in the malice and virulence of an enemy? Since he seems to intimate that I have misquoted the text, because, tho' the substance is there, yet every word is not mentioned, I quote it again, "He that believeth not God hath made him a liar; because he believeth not the record God gave of his son. And this is the record, that God hath given to us eternal life: and this life is in his Son."

Doth it not appear from hence that the record, which God requireth mankind to believe, is this, that he hath given them eternal life in his Son? Does he, who believeth not, make God a liar in this particular? The scriptures affirm he does. And I would ask, wherein doth he make God a liar? Is it not by a disbelief of the truth of this proposition "that God hath given him eternal life." Is it not evident from hence, that the gift of God in Christ Jesus which is our eternal life, was antecedent to our knowledge or belief thereof? I say again, it is plain, that he, who believeth not, hath eternal life given him in the Son of God as fully as him who believeth;—Otherwise, the unbeliever, by refusing the gift, by disbelieving the record, could not make God a liar. I appeal to reason and common sense,

to determine if my reasoning on this passage is not true, and my inferences just; and was the author of the Appeal as expert in thinking as he is in braying, he must needs have seen it. But his answer to it is, "it is plain! Just as plain as, that these words inform us, Mr. Relly is an Irish bishop," page 8.

Low, trifling punster. Is the matter of so little importance as to be treated with ridicule? What has my name to do with my argument? What could he promise himself by playing with my name? Did he imagine it would strengthen his cause by letting the public know, I was of an Irish extract? Or, else, why "Relly an Irish bishop!" Or is it because the witty Mr. Mason cannot forbear showing his prodigious talents? possibly there may be somewhat of that in it too; for now I remember he mightily affected the punster in his book against Dr. Free, punning upon the name "Free." A punster and a saint, are an odd contrast; but many such must be reconciled, before his testimony of himself and his adherents can be believed.

But whoever imagines him a wit, must also acknowledge the mine to be very deep, and for every penny weight of true ore, so many hundred weight of earth, that the vein is by no means worth following: his friends will do well therefore to advise him to give it up, lest it should be his ruin.

THE DISCUSSION.

Last week we presented a very favorable notice of this publication from the New-Yorker, a valuable weekly Journal of this city. We have now the pleasure of copying the following very flattering notice, from that popular and widely circulated periodical, the New-York Mirror. It is proper, also, for us to say in this connexion, that brief, though respectful notices of it have also appeared in the New-York Courier and Enquirer, and New-York Transcript.

Theological Discussions, as such matters are ordinarily conducted, when all the human passions are brought into action, and rancor and strife predominate in proportion to the importance of the question at issue, are generally worse than profitless, and only tend to the reproach of religion, & the disgrace of the combatants: The odium theologicum, or that hatred usually generated by polemical divinity, is proverbial for its intensity, and a melancholy illustration, of its venomous influence is but too apparent in every page of history. It is, therefore, with no moderate feelings of satisfaction that we witness a controversy on the most interesting of subjects, conducted in the spirit of meekness and unalloyed courtesy; and we accordingly recommend to the attention of our readers, a neat little volume, just published by Mr. P. Price, and beautifully stereotyped by J. S. Redfield, entitled "A Discussion on the Conjoint question: Is the doctrine of endless punishment taught in the bible?—Or does the bible teach the doctrine of the final holiness and happiness of all mankind?" Two more awfully interesting questions than these, can never, under any circumstances, be propounded, and it behooves every one to put the question to his own bosom, and seek for its resolution in the holy scriptures. How properly and satisfactorily to do this, to know how sects of different opinions construe and apply the same texts, and what conflicting deductions they draw from the same promises and menaces, cannot be better ascertained than by this work, which contains the series of letters in which the question of universalism was discussed between the Rev. Dr. Ely, of Philadelphia, and the Rev. Abel C. Thomas, of the same place. The reader will be pleased with the piety, edified by the charity, and instructed by the earning and research of the reverend disputants.

IS IT TRUE, OR IS IT SLANDER?

In the Christian Advocate and Journal (the Methodist paper) of the 4th inst., we find a communication signed "L. D. Gibbs," and dated "Hammond Circuit, On. con. Aug. 13," from which we make the following extract:

I would also say, as I feel it a duty I owe the public in general, and Universalism in particular, that at the above campmeeting, which was held at Brier Hill, in Morristown cir., St. Lawrence county, N. Y., that some of the leading Universalists of this section here exhibited some of the prominent and practical features of their carnal doctrine, such as rebellion against the civil law; by erecting and furnishing a grocery, and exposing for sale various articles prohibited by the laws of God and man, within a few rods of the camp ground, profane swearing, drunkenness, Sabbath-breaking, and in various ways

disturbing the meeting, and infringing upon the rights of the people.

It may be said by some, this is too censorious. My reply is, that they cover the whole ground, and they are therefore accountable for them. The doctrine itself is calculated to paralyze all religious, moral and civil restraint.

The very spirit and manner of the above extract creates serious doubts in our mind, of its truth and honesty. If Universalists in reality thus act in St. Lawrence Co., why we can only say they are not governed by the spirit of the doctrine which they profess. But we have not time for comments now, farther than to say, that the canting opinion expressed by the writer, in his last paragraph, of the paralyzing effects of Universalism, comes with an ill grace from a Methodist. Let him look at the long list on the dark catalogue of crime, from his own ranks, and particularly among preachers, for a few years past, and then blush for his allusion above.

Are there any friends in that region who can give us light on the subject of our extract? P.

MORE PREACHERS GOING WEST.

Brs. L. L. Saddler, of Perry, N. Doolittle, of Oxford, and Daniel Tenny, of Little Falls, we learn by the Magazine and Advocate, are all bound West this fall. Br. Perry will pass through Zanesville, Marietta, Gaipolis, Belpre, &c. and probably spend the winter. Letters in regard to preaching may be addressed at either of those places, previous to his arrival. Br. Doolittle will spend most of his time during his stay, (perhaps the winter) in Portage Co. Ohio. Br. Tenny will locate, permanently, in Loraine Co. Ohio. Br. Skinner subjoins a list of *fourteen* preachers who have gone, or are going West this fall, viz. Brs. Ballard, Messenger, Rogers, Whitney, Wheeler, Biddlecom, Curris, Saddler, Tenny, Kinn, Gage, Bradley, Eaton, Doolittle, &c. &c. A worthy and powerful array, and one that will be likely to make glad the hearts of our western brethren. Heaven prosper their exertions. P.

MORE PREACHERS.

By the Herald of Truth, we learn that Br. Carington Blanchard, of East China, Gen. Co. N. Y., and Br. A. C. Barry, of Victor, Ont. Co. N. Y. have just entered the ministry of reconciliation and bid fair to become able defenders of the gospel.

* * We intended to copy from the Trumpet, Br. Moore's notice of the converted Universalist, in Norwich, but it is unavoidably crowded out till next week.

Original.

DR. A. CLARK AND THE BIBLE.

They who are at all familiar with the religious views of this celebrated Commentator and those of his followers, are aware that they hold to the notion of "human perfection," or "complete sanctification," as it is called.

The Dr. uses the following significant language, which we believe meets a response in the bosom of nearly every one of his particular partizans. He says, "On carefully reading and studying the sacred writings, I think I find unequivocally revealed there; that the souls of all believers may be purified from *all sin* in this life; and that a man may live under the continual influence of the grace of Christ, *without sinning* against his God; all evil tempers and sinful propensities being destroyed, and his heart filled with pure love both to God and man."

Now while we would not detract from the sanctifying power of "the gospel of the blessed God," while we believe that it is "the power of God unto salvation to every one that believeth," while we are confident that a belief in its holy truths will exert a purifying and sanctifying influence, we must be permitted to give our dissent from the opinion of the learned Dr. John tells us 1 John i, 8, "If we say that we have no sin we deceive ourselves, and the truth is not in us, and verse 10, "If we say that we have no sin, we make him [God] a liar, and his word is not in us." I may be told that this was spoken in reference to those who had not been regenerated, or made the subjects of justification

through Christ, but the Savior directed his disciples to pray to their Father saying, "forgive our trespasses." We cannot surely suppose that these disciples were unbelievers, or were destitute of justification, and if "all their evil tempers and sinful propensities were destroyed," what propriety was there in admonishing them to pray for the forgiveness of their "trespasses," or sins. Paul also affirms Rom. vii. 14, "For we know that the law is spiritual, but I am carnal sold under sin." For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but *sin that dwelleth in me*. None can suppose for a moment that the good apostle was not a subject of "justification," for he says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." But if he lived "without sinning against his God," and he was sensible of this perfectness, we see no meaning in his exclamatory question, "O wretched man that I am, who shall deliver me from the body of this death?"

It appears evident to our mind "on carefully reading and studying the sacred writings," that the Christian has a *warfare* to wage with his "evil temper and sinful propensities" which are not fully "destroyed," nor will they be, so long as he is clothed upon with this mortal body; for says the apostle, "I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members," Rom. vii. 23. Yet he was a good Christian, he had been changed from the impetuous, persecuting Saul of Tarsus to the meek, and humble, and sanctified preacher to the Gentiles. But was his "soul purified from all sin in this life?" Did he say like one with whom we are acquainted, that "*he had not committed a sin in seven years*?" The apostle made no pretensions to such "perfection" as this, though his Christian deportment and zealous life will suffer nothing by comparing it with the most pious saint who now lives on the earth.—While he endeavored "to run with patience the race set before him, looking unto Jesus the author and finisher of his faith," while he "strived to keep his body under and bring it into subjection," while his pious soul was filled with love to God and love to man, he utters the admonition, "let us lay aside every weight, and the *sin* which doth so easily beset us." Had the apostle no spirit of pride to contend against, no evil thoughts to suppress, no worldly ambition to overcome, no carnal desires or feelings, no "old man which is corrupt according to the deceitful lusts?" Eph. iv. 22. Have modern Christians none of these "to crucify?" We know that they have. Then how may they live "*without sinning*?" But we shall be told that the apostle affirms, "whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God." Dr. Clarke after writing this text in italics, says: "How strangely warped and blinded by prejudice and system must men be, who, in the face of such evidence as this, will still dare to maintain that no man can be saved from his sin in this life." From which we infer that the Dr. would have us to understand, that it is impossible for those to sin who have been born of God. Let us see what he says he found "on carefully reading and studying the sacred writings." Here it is, "that unless a believer live and walk in the spirit of obedience, he will fall from the grace of God, and forfeit all his Christian privileges, and rights; in which state of backsliding he may persevere; and if so, *perish everlastingly*." We ask if in all this he *may not sin*? We wish for the good of Christianity, that fewer great divines had been "strangely warped and blinded by prejudice and system." Dr. McKnight says, "In this life, no one can attain to perfect purity."—Here the question might be asked, "who will

decide when *Doctors* disagree?" But in our humble opinion this passage, "whosoever is born," &c. does not contradict the view which we have taken, neither does it stand opposed to what John says in another place, "If we say we have no sin," &c. The phrase "*cannot sin*" should be taken in a qualified sense. The saviour commands us to "be perfect as our Father in heaven is perfect," but no one will contend that he admonished his followers to be perfect in the sense which God is perfect; they were to act like God, to be kind, and benevolent to all men even to their enemies. So when John affirms "And every man that hath this hope in him purifieth himself, even as *he* [God] is pure," we are not to suppose that the apostle imagined a man could become pure as the immaculate Jehovah; he means by it what he did in another place, "For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world even our faith." They who were born of God, or in other words, they who loved God and their brethren, were to overcome the temptations and allurements of the world, they would not *knowingly* commit sin. But alas, who can be found that is wholly free from sin, and that does not wander from the path of duty, the path of godliness? Though Christians bind the gospel to their heart, and rise superior to malice, and envy, and wickedness of the world, still how often have they to deplore their errors, their weakness, and their sin. Blessed hope! delightful thought! that amidst the evils which are in the world we can anticipate the period, "when we shall be like him [Christ] for we shall see him as he is." Till then, we would say with the poet:

"If I am right, thy grace impart,
Still in the right to stay,
If I am wrong, Oh teach my heart
To find that better way."

B. B. H.

REMARKS

Attached to the Minutes of the Chautauque Association of Universalists. For the Minutes, see 3d page.

The session of our Association was conducted with harmony and order. The services of the sanctuary were, considering the unpleasantness of the weather and the disagreeable state of the roads, tolerably well attended. The administration of the word, in the main, was appropriate and dignified. Seven sermons were preached on the occasion. Letters were granted to two young brethren, who, by their requests for the Fellowship of the Association, gave the pledge that they would devote their time, their talents, and their lives, to the promulgation of the gospel and the vindication of the truth. Thirteen ministering brethren were present on the occasion, and twenty lay delegates took part in the deliberations of the Council. The most important measure that was presented for our consideration and action, was the preamble and resolutions, in relation to the granting letters of Fellowship and conferring Ordination by the State Convention. This was brought forward by Father Stacy, whose opinions will be received with more than ordinary respect—especially as he has stood as a faithful sentinel on the ramparts of Zion, during the rise and progress of the cause in which we are engaged, from its infancy in this State to the present time—from the time when there was no Society of our faith, till we number many Associations. He was also an active member of the Council that formed and adopted the Constitution of the Convention, and therefore a proper judge of the original intention of that compact. This measure, as the resolution expresses, he deems not only unnecessary but pernicious. Our Council entertain the hope, that he and they are not alone in their opinion upon this subject. They are not alone in seeing that the practice of granting Fellowship by the Convention, is an encroachment on the prerogative

of some of the Associations; that some of them by this practice, are deprived of the privilege of pursuing that course with the candidates for the ministry, residing within their limits, which on mature deliberation they have deemed wise and prudent. They are unable to see any possible reason why the practice should be continued inasmuch as the business can be more safely and properly conducted by the Associations. And as an individual, we can see no reason why any one should desire the Fellowship of the Convention, when that of the Association is equally efficient. We trust that the measure, which has received the unanimous approbation of our Association, will be seconded by our sister Associations, until the powers of the Convention shall be accurately described, and those who wish for the Fellowship of our denomination be necessitated to apply for it where it should always be sought, among the people with whom they labour and associate, or their immediate representatives.

Per order, J. E. HOLMES.

Married.

In New York, Monday, Sept. 14th, by Rev. T. J. Sawyer, Mr. EDWIN WEEKS and Miss ANN ELIZABETH, daughter of James Cocks, all of Buckram, L. I.

In the city of New-York, on the 13th inst. by Rev. T. J. Sawyer, Mr. HORATIO N. SWIFT, of Brooklyn, and Miss ELIZA FOWLER, of New-York.

Religious Notices.

Br. T. F. King will preach in New York, 3d Sabbath in September, (20th,) in the Orchard-st. Church in the morning, and Greenwich, afternoon and evening.

Br. L. F. W. Andrews will supply Br. Le Fevre's desk, on the 4th Sabbath in Sept. (27th.)

Br. S. J. Hillyer will preach in the School-house near Bishop's Factory, Saturday evening, Sept. 26th; at Darien, near J. Whiting's, Esq. Sunday morning, the 27th; near Mr. Waterbury's at 1 o'clock, P.M.; in Greenwich at half past 4, and at Stamford in the evening.

Br. T. F. King will supply for Br. S. J. Hillyer, the 4th Sunday at North-Salem.

Br. Doolittle will preach on Wednesday evening, 23d inst. at Wapsena, near Mr. Pearsall's; Thursday evening, 24th, at Sheshequin; Friday evening 25th, at Troy, and Sunday 27th, at Wellsborough; Tioga Co. Pa.

Br. William West, of Philadelphia, will preach in Danbury the 3d Sunday in Sept. (20th inst.); in Brookfield, Monday evening, 21st.

Br. West will preach in Bloomingburgh, N. Y. Thursday evening 24th inst.; at Wurtzboro' Friday evening 25th, and in Monticello, Sunday 27th inst.

Br. S. C. Bulkeley will preach at Croton morning and afternoon, and at Sing Sing in the evening of the 3d Sunday in Sept. (20th.)

Br. F. Hitchcock will preach at Newtown, the 3d Sabbath in Sept. (20th.) He will preach in the School house near Darien Meeting house in the morning; at Roton River School house at half past one o'clock, and at Stamford in the evening of the 1st Sunday in Oct.

Br. N. Dodge will preach in Long Ridge, Sunday 20th, (tomorrow.)

PHILADELPHIA DISCUSSION.

Just Published.

And for sale at this Office, the interesting Controversy between EZRA STILES ELL, D. D. and ANEL C. THOMAS, on the conjunct question—"Is the doctrine of Endless Punishment taught in the Bible—or does the Bible teach the Final Holiness and Happiness of all Mankind?" which has been given through the Messenger and other papers within the twelve or eighteen months past.

The work contains seven letters from Mr. Thomas, in addition to those already published, giving some of the proofs of Universalism, the whole forming a volume of 288 pages, large 18 mo. fine paper, at 62 1-2 cts. single, with the customary deduction by the quantity.

We respectfully solicit early orders from friends in the various sections of our country, that we may be prepared to send out new supplies, if needed, before the business season closes. In many instances, friends at a distance can send orders by their merchants who are coming to the city for their fall supply of goods, and have the Books packed with these goods in return. We believe the work calculated to do great good, and the more extensively distributed the better.

THE CONSOLATIONS OF JESUS.

[A valued friend in Philadelphia recently handed me the following verses, with a request that they might be published in the Messenger and Universalist. They were composed by the lamented GEORGE RICHARDS, on the death of a favorite pupil whose name was MARIA. It is believed that the article now for the first time appears in print.

A. C. T.]

The last trembling beam of the sun in the west,
That quivers, then dies, had now sunk on the wave;
Pale evening came forward, in dark shaded vest;
And look'd like a mourner that weeps at the grave.

The sons of the morning who welcome the day,
Their carols delightful had ceased to trill,
The frolicsome lambskin, forgetful of play,
Repos'd in the valley, or slept on the hill.

All nature was silent, and scarcely a breath
Of soft flowing ether stole light through the vale;
The world seem'd as still as the mansions of death,
When even a whisper is rude as the gale.

Sad musing in spirit, I gaz'd on the view,
Which scenes so affecting presented mine eye,
Till pity-wrought sympathies melted in dew,
And water'd the bosom which heav'd with a sigh.

For this was the eve of the death-mantled day,
Whose beams as they fled wrapt Maria from sight;
The clouds of the grave yard were press'd on her clay,
Maria was lock'd in the temple of night.

Maria! the lovely, the gentle, the mild,
The fairest of flow'rets, that bloom'd on the vale;
Maria—affection's and virtue's sweet child,
The pride of her parents, her sisters—was pale.

Yes, pale as the lily that faints in the storm,
When rudely it scatters the blossoms of spring;
And wan as the snow-drop, whose frail, dying form,
Is swept to the ground by the tempest's strong wing.

And must it then be, that Maria shall sleep,
Forever unconscious of raptures divine?
Say, shall not her soul, heaven's sabbath day keep,
And basking in sun-beams eternally shine?

Is youth a preclusion from bliss, if babes die
Before that they taste of the transports of love?
Shall infancy knock at the gates of the sky
And Jesus forbid their admission above?

Impassive of labors ordained for those,
Whose firmness of strength bears the burden of day;
Shall mansions of bliss everlastingly close,
On the dear little lambskin who fought not its way?

Unknowing of faith, and its Author unknown,
By reason of knowledge to infants not given,
Will Jesus, the just, on his rainbow crown'd throne
Deny to young children the blessings of Heaven?

No, said the Redeemer, in accents divine,
As sweet smiling infants he clasp'd to his breast;
Permit them to come, for your children are mine;
Of such is my kingdom—in me they are blest.

The Babe, that once found in a Manger repose,
What time he descended to visit this earth;
Remembers in glory the morn of his woes,
Nor yet hath forgotten the night of his birth.

And often commissioned of Jesus, the God,
His angels who kneel in the presence divine,
Have swept to the earth from their holy abode,
And watch'd at the bed of an infant in time;

Whence bearing aloft, as on pinions of life,
The spirit infantile released from clay,
The dove bids adieu to the dwellings of strife,
And speeds with the eagle to mansions of day.

There myriads and millions of seraphim hymn,
The little one's God, who indulg'd it to die;
And shout that salvation can never burn dim,
So long as its lamp lights a babe to the sky.

There taught of the spirit, to spirit reveal'd,
Babes feed for a time on the milk of the skies:
Then manna celestial, from mortals conceal'd,
And lastly, the bread, life eternal supplies.

Thus nurtur'd on food, which a Savior ordains,
They reach the full stature, the cubit of heaven,
And mingling with seraphs, in soul-breathing strains,
Praise the Giver of gifts, that are royally given.

No sickness intrusive, now triumphs at woe;
No sorrows corrode, as a worm at the heart;
The body, that sleeps in the valley below,
Shall never again feel the tyrant's fell dart.

Temptation to sin, and sin breath'd in each breath,
As the fluid of life which flows thro' the frame,
Have finished their labors, in labors of death,
Nor second dominion, in glory shall claim.

The Waster, permitted awhile to destroy,
No lambskin shall ever send out of this fold;
By angels borne home, it has entered on joy;
And leaps to their notes swell'd from lyres of gold.

Hail! happy Maria! I bid thee all hail!
What pilgrim who pants not to rest in thy place,
There, blessings are thine: thou hast passed the vale,
Thy dwelling is fix'd on the mountain of peace.

There, virtues enchanting which blossom'd on earth,
And raptur'd the bosom that melted with love;
Glow into ripe fruits, and the frosts of sin, death,
No cold, chilling blasts breath on Eden above.

But Faith, hope and joy, with charity, peace,
The sun of the spirit, and stars of the soul,
Their lights intermingling forever increase;
And glories reflect in eternity's goal.

Where infants, at last, with the rainbow full sunn'd
To thrones of perfection, celestial arise;
While seraphs advancing are rapt far beyond
And brighter and brighter still glow thro' the skies.

Hark, a whisper I hear! Maria, 'tis thine—
Go, wait to my mother, these tidings of peace;
Go, bear to my father the grief-soothing line;
Go, tell my fond sisters, and sorrow must cease.

Maria! sweet pupil! impell'd by the sounds
Which break as from thee, on the ear of the mind;
The oil and the wine I thus pour on their wounds;
Thy Father in Heaven the balsam shall bind.

IMMORTALITY.

Immortality—the vast theme for a world of intelligent beings to dwell on, a subject admired and worshipped by myriads of the human race. The mighty mind of man cannot be confined to this mutable state of existence, it soars beyond the reach of matter and reposes in the bosom of Infinite love. Surrounded as we are by the tottering fabrics of art and the ever changing scenes of nature—hemmed in by the evanescence of TIME and connected by an indissoluble link to objects which are constantly disappearing under the touch of the destroyer, how pleasing is the reflection, that when the springs of Nature shall cease to act with their wonted force, and the dark veil which shuts immortality from mortality shall be withdrawn we shall be introduced into that mysterious—impalpable and stupendous future—the splendors of which are beyond the powers of mortals to describe. But we are told that Immortality has no foundation but in the imagination—well—if it be a dream, it is a splendid one, it gives birth to the highest and holiest aspirations that ever leaped from off the altar of the human heart. It is a glorious star—a beacon light to wandering mortals to guide them to the source of all light. Without a belief in immortality human nature loses its dignity and sinks to the level of a brute. We cling to the blessed hope of a future immortality—the Divinity within assures us

"There is a world above,
Where parting is unknown;
A whole eternity of love,
Formed for the good alone;
And faith beholds the dying here
Translated to that happier sphere."

Maine Christian Intelligencer.

HOPE.

"Hope is a pledge of glorious rest
To weary mortals given;
We cultivate the flower on earth
And reap the fruit in heaven."

What a solace to the care-worn, and sorrow-stricken bosom is hope, sweet hope! In the gloom of adversity and affliction, heaven-born hope whispers, in accents of peace, that rest and comfort are yet in store. It stimulates us to penetrate the dense clouds which hover over us, and enjoy its promised good, while it is only in prospect. Misfortunes and disappointments encompass us about; griefs and sorrows, weigh us down; the heart is drear and desolate—when hope,—angel of mercy,—steals into the desponding soul, and like the soft moon beams upon the obscure path of the forest, directs our course among flowery meads, and beside still waters. She not only strews her flowers in our pathway through this fluctuating world, but she points to the skies—to the blest abodes of peace, where the fullness of her promised pleasures are realized. Surely, the hope of rest in heaven is a pledge we will fondly cherish, a flower we will

delight to cultivate, whose odors shall cheer us in life and carry us smoothly on to the elysian fields, where we shall feast upon the fruit in full fruition.
Inquirer and Anchor.

A REFLECTION.

Round the idea of one's mother the mind of a man clings with a fond affection. It is the first deep thought stamped upon our infant hearts, when yet soft and capable of receiving the most profound impressions, and all the after feelings of the world are more or less light in comparison. I do not know that even in our old age we do not look back to that feeling as the sweetest we have through life. Our passions and our wilfulness may lead us far from the object of our filial love; we learn even to pain her heart, to oppose her wishes, to violate her commands; we may become wild, headstrong, and angry at her counsels or opposition; but when death has stilled her monitory voice, and nothing but calm memory remains to recapitulate her virtues and good deeds, affection like a flower beaten to the ground by a past storm, raises up her head and smiles amongst the tears. Round that idea, as we have said, the mind clings with fond affection; and even when the early period of our loss forces memory to be silent, fancy takes the place of remembrance, and twines the image of our dead parent with a garland of graces and beauties and virtues, which we doubt not that she possessed. * *

The Gipsy.

FIFTH VOLUME

OF THE

New-York Christian Messenger and Philadelphia Universalist.

Edited by T. J. SAWYER, A. C. THOMAS & P. PRICE.

In calling the attention of the public to the 5th volume of this paper, little need be said in explanation of its course and character. It is now on the last quarter of the fourth volume, a period of time abundantly sufficient to develop its leading features. The steady, (though limited) improvement which has taken place in its list of subscribers, from year to year, since its commencement, is an evidence that its general course has not been wholly disapproved of. The only pledge that its co-actors can give for the future, is, that no efforts will be spared to sustain what little of reputation it may have acquired, and as far as in them lies to improve upon the past. And to this end they ask the countenance and aid of writers in the denomination, by occasional contributions to its columns. Its list of contributors has been limited; but to those few many thanks are due for their zeal and industry. It is hoped the number of these devoted friends may be considerably increased.

To agents and patrons who feel more especially interested in the welfare of the paper, the publisher would say, that although the list is regularly increasing, it still needs considerable additions to suitably remunerate those engaged in its management. May we therefore be allowed to ask of friends additional efforts in extending its circulation. With a little exertion, the list can unquestionably be much increased; and if the paper is at all serviceable in the promotion of Bible Truth, every additional copy that is put in circulation is a noiseless but powerful preacher of the glorious doctrine which it espouses. Words need not be multiplied on this particular. Shall we rely on the desired aid in commencing its 5th volume?

In addition to the foregoing, the publisher has the pleasure of stating, that Br. C. F. LE FEVRE, Pastor of the Third Universalist Society in New-York, and who is very favorably known throughout our denomination, sailed from New-York on the first inst. on a tour of six or eight months through Europe. Arrangements have been made with him for a regular correspondence through the Messenger, during his absence, which it is believed will add greatly to the interest of the forth-coming volume. We shall be furnished with a sufficient supply to commence a regular weekly publication of his letters with the 5th vol. first Saturday in Nov.

TERMS. The "New-York Christian Messenger and Philadelphia Universalist," will continue to be published as heretofore simultaneously in New-York and Philadelphia every Saturday, on good paper, in royal quarto form, at \$2 per ann. in advance. The 5th vol. will commence on the first Saturday in November, 1835. Publishing offices, No. 2 Chatham-Square, foot of Bowery, New York, and 132 Chesnut-st. Philadelphia. Letters to be addressed, post paid, "P. Price, 2 Chatham-Square, N. Y." P. PRICE.

Mirror of Fanaticism.

We have just received a small supply of the "Mirror of Calvinistic Fanaticism; or Jedediah Burchard & Co. during a protracted meeting of twenty-six days in Woodstock, Vt." This work is from the practiced pen of Br. R. Streeter, which is a sufficient recommendation to most of our readers. Price 25 cts.